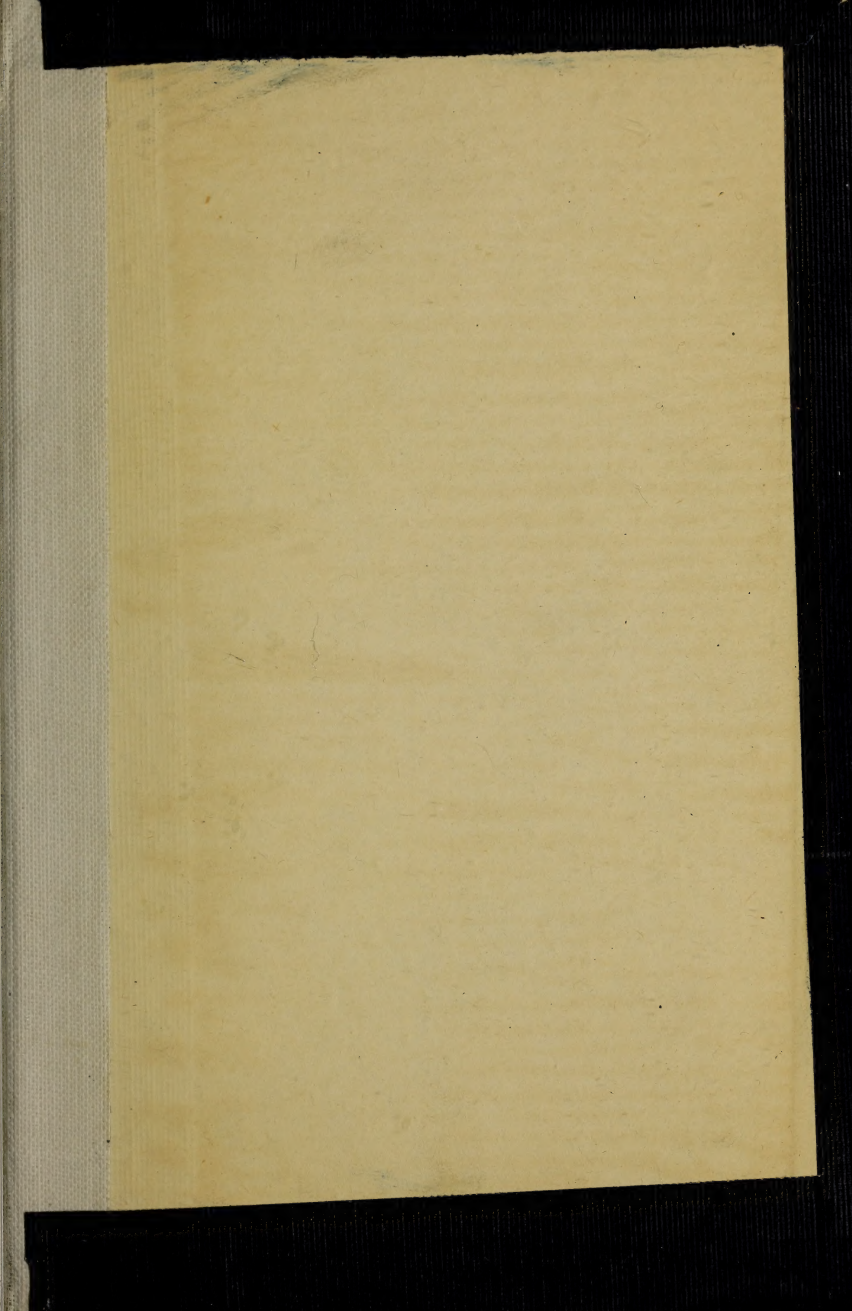
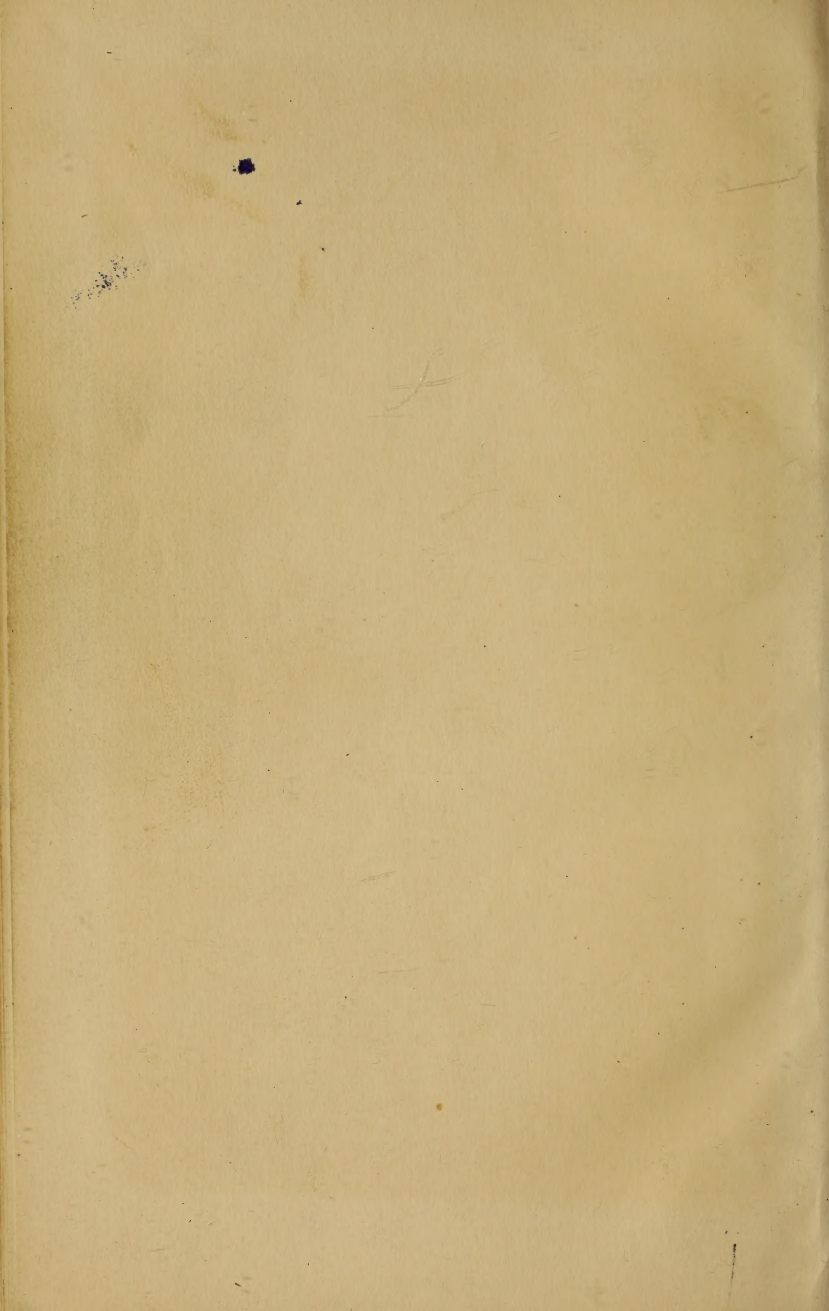




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 727 V. Qal. Impf. 3.S.M. *Keep*
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 727 V. §40. Qal. Impf. 3.S.M.
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727 Participle Interrog. 85 *When?*
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 12² Conj. 1¹³, 5¹⁴, 9¹² In order that
 12² N.F., 5⁷, 6¹² Wormwood
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 Prep. ...
 12² V. 333. Gal. Perf. 1. S. +
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 12² N.F. Numeral, 5³
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 12² V. 336. Gal. Perf. 1. S. 5²¹,
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 12² (727), N.M.1., 2¹⁰, 5²⁵ Desert
 12² Pron. Interrog. 4¹³, 7⁸, 8²
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 12² (727), N.F. P. 3⁹ Tumult
 12² (727) N.F., C. 4¹¹ Overthrow
 12² N.F. Prop. Gent., 2¹² Moab
 12² F. \$40. Gal. Impf. 3.S.F.,
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 12² V. \$40. Gal. Perf. 3.S.M.
 + 1 Con. 2², 3.P. + 1 Con. 6⁹,
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 3¹⁴ ...
 12² (727) N.M.1., 8¹² ...
 12² (727) N.M.3., 2⁸, 3¹⁴, 9¹, C.
 12² (727) Adj. \$43 S.M. 8¹⁰ ...
 12² (727) N.M.3., 6⁴ ...
 12² (727) N.M.3., C. 6⁷ ...
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 12² N.M.1. P. + Suff. 5²² Fasting
 12² (727) N.M. P.C. 5¹¹ Burden
 12² V. \$37 Gal. Impf. 3.P.M. 6⁶ Amount

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 12² Particle Interrog., 5¹⁸ Why?
 12² Conj. 1¹³, 5¹⁴, 9¹² In order that
 12² N.F., 5⁷, 6¹² Wormwood
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 12² V. 333. Gal. Perf. 1. S. +
 1 Con. and Suff. 9³, 1.P. 6¹³,
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 12² V. 336. Gal. Perf. 1. S. 5²¹,
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 12² (732), N.M.1., 5⁹ Fortification
 12² (727), N.M.1., 2¹⁰, 5²⁵ Desert
 12² Pron. Interrog. 4¹³, 7⁸, 8²
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 12² (727), N.F. P. 3⁹ Tumult
 12² (727) N.F., C. 4¹¹ Overthrow
 12² N.F. Prop. Gent., 2¹² Moab
 12² F. \$40. Gal. Impf. 3.S.F.,
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 Bat ...
 12² V. \$40. Gal. Perf. 3.S.M.
 + 1 Con. 2², 3.P. + 1 Con. 6⁹,
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 12² (727) N.M.1., 8¹² ...
 12² (727) N.M.3., 6⁴ ...
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 12² N.M.1. P. + Suff. 5²² Fasting
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 797 ConJ., 511
 797 N.M. Prop., 313, 68, 72, 5, 87,
 68 Jacob
 797 N.M. 2 836, 34 ... Forest
 797 Adj. 845, P.F., 813 ... Ratz
 797 V. 838. Gal. Impf. 2 P.F.
 43 Part. Act. S.F. 53, Hiph.
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 797 V. Hiph. Imper. 2.P.M. 515
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 797 V. Gal. Part. Act. C.S.M.
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 797 N.M. 2, 71 ... Figure, Form
 797 V. Hiph. Perf. 1.S. + 1 Con.
 114 Kindle
 797 V. 838, Gal. Impf. 3 S.M.,
 38 ... Fear
 797 N.M. Prop., 11, 79, 10 11
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 797 V. Gal. Imper. 2. P.M., 62,
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 311 Impf. 1.S. + Suff. 92
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 797 N.M., Prop. Loc., 12
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 797 N.F. 2, D.C., 610 Side, Recess
 797 N.M., 49 ... Milder
 797 V. Gal. Impf. 3.P.M., 912,
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 797 N.M. Prop. Passim. Israel
 797 V. Gal. Perf. 3.P. 914, Impf.
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727 V. Gal. Perf. 3.S.M.+Suff.
 726 V. Hiph. Impf. 3.S.F., 52.
 725 S.M. 713, 1 S. 78, 82... Add
 724 V. Niph. Perf. 3. P., 33 Agree
 723 Conj., 511
 722 N.M. Prop., 313, 68, 72, 5, 87,
 721 Jacob...
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 719 Adj. §45, P.F., 813... Rabb
 718 V. §38, Gal. Impf., 2 P.F.
 717 Part. Act. S.F., 53, Hiph.
 716 Inf. Const., 610... Go out
 715 V. Hiph. Imper. 2.P.M. 515
 714 Set, place
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 712 N.M. 2, 71... Fashion, Mould
 711 V. Hiph. Perf. 1.S.+1 Con.
 710 Kindle...
 709 V. §38, Gal. Impf. 3 S.M.,
 708 Fear...
 707 N.M. Prop., 11, 79, 10, 11
 706 Jeroboam
 705 V. Gal. Imper. 2. P.M., 62,
 704 Hiph. Perf. 3 S.M.+1 Con.
 703 Impf. 1.S.+Suff. 92
 702 Go down, Hiph. Bring down
 701 N.M., Prop. Loc., 12
 700 Jerusalem
 699 N.F. 2, D.C., 610 Side, Recess
 698 N.M., 49...
 697 V. Gal. Impf. 3.P.M., 912,
 696 Inf. Const., 210
 695 Drive out, Inherit
 694 N.M. Prop., 79, 16... Isaac
 693 N.M. Prop. Passim. Israel
 692 V. Gal. Perf. 3.P. 914, Impf.
 691 2.P.M., 511, Inf. Const. 63,
 690 Part. Act. C. 15, 88, etc., P.
 689 P.C. 95... Sit, Dwelling
 688 V. Niph. Impf. 3.P.M., 69
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 510
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שָׁחַד N.M.2., 85, P. 47
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 שָׁחַד V. Qal. Part. Act. S.M.,
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 810, 2.P.M., 612 Part. Act. 58,
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 710 V. Qal Perf. 3, S.F. +
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 710 V. §44. Qal. Part. Act. P.
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 ? ... (M.T.) ... ?

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ח §§ 8, 34.

חֲשׁוּי V. §38, Niph. Impf. 3.P.M.
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 20 (27) N.M., §43, P. + Suff. 521, Festival ...

חֲשׁוּי N.M. + Suff., 610, 814
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 חֲשׁוּי N.M. Prop., 814 Dan
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 413 N.F.2., 27, 410 Way
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 חֲשׁוּי Article, §11
 חֲשׁוּי N.M., P., 315 Eboniy
 חֲשׁוּי N.P. Prop., 14 Hadaad
 חֲשׁוּי Interj., 516 Oh!
 חֲשׁוּי Pron. M. Personal, 115, 725,
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 חֶסֶד V. Qal. Part. Act. S.M. 74
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 חֶסֶד N.F. I. P.C. 79, §13 (see
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 חֶסֶד V. §44 Qal. Part. I. S +
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 חֶסֶד V. §38, Qal. Part. Act. S.
 Create
 חֶסֶד N.M., §13
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 חֶסֶד V. §37, Qal. Imper. 2. S.M.
 חֶסֶד 712
 חֶסֶד N.M. I., C., §15
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 חֶסֶד N.F. C. 19
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 חֶסֶד V. Qal. Inf. C. + Suf. §11
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 חֶסֶד N.M. 2, + Suf., 29, C. 29
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 חֶסֶד N.F., 42
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 חֶסֶד N.M. 2, 410
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 חֶסֶד N.M. I., §17, etc., C. passim.
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 חֶסֶד P. Perf. 3, S.M. §18
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 חֶסֶד N.F. Prop. Loc., 63
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 חֶסֶד (121) N.M. §43. P. + Suf. 49
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 חֶסֶד Participle, 46, 76
 חֶסֶד N.M., Prop. Loc., §13 Gilead
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 חֶסֶד V. §42, Niph. Impf. 3, S.M.
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 חֶסֶד N.F., 169
 Inf. C. + Suf. 16
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 חֶסֶד Hiph. Perf. I. S, + Con. 527
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 חֶסֶד Part. Act. P.M. 67
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 חֶסֶד V. §44. Qal. Perf. 3, S.M., 37
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 חֶסֶד N.F., P. 913
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 חֶסֶד N.M., 71
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 חֶסֶד N.M., 214, P. 216
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 728 N.M., Prop. Loc. 15, 97 Syria
 728 N.F.1, P.C., 1413, 225, 99
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 728 N.B.2, Passim Earth, land
 728 N.F., 14, etc. Five
 728 N.M., Prop. Loc. 18 Ashdod
 728 N.F. Ir. §45, 42, with Suff.
 717 Woman
 728 N.M. Prop. Loc. and Gent.
 39 Assyria
 728 N.F.1. C. 814 ... Guilt
 728 N.M. Prop. Loc. 18 Ashkelon
 728 Particle Rel, passim (see
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 728 (with Maqeph -n), sign
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 728 (with Maqeph -n) Prep.
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 728 ... With
 728 (n) Pron. S.M., 78, 16, 17, 82
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 728 N.M., Prop. Loc., 55
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 728 N.M., C. 410 ... Stench
 728 N.M.2, P. 28 ... Garment
 728 N.M.1, C. 312 ... Piece, Tip
 728 V. §§ 38, 40, Qal. Perf. 3,
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 728 V. §40 Qal. Inf. C. with
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 728 N.M.3, 714 (M.T.)
 728 V. §42 Niph. Perf., 3 P.M.
 with 1 Con. 311 ... Spoil
 728 N.M., P. 211, 813 with Suff.
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 728 V. §37 Qal. Part. Act. P.
 61 Be thoughtlessly secure
- 728 V. Qal. Perf. 3. S. F. with
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 3 P.M., with 1 Con. 914, Impf.,
 3 S.M., 49, 3 S.F., with 1 Con.
 74 Imper. 2. M.S. 712, Inf.
 72 Part. Act. P. 64 Eat, Devour
 728 N.M.1, 516 ... Farmer
 72 Particle Neg. used only in
 prohibitions.
 728 (with Maqeph -n) Prep.
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 728 N.M. P. 29 ... Oak
 728 Dem. Adj. P. 62 ... These
 728 N.M.P., 411, C. 313, 514
 with Suff. 28, 412, 526, 814
 728 N.F.2, 53 ... Thousand
 728 Particle, Interrog. (see also
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 728 Adj., 216 Strong, sturdy
 728 V. Pi. Impf. 3 S.M., 214
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 728 N. Prop. 710, 12, 14 Ammah
 728 V. Qal. Perf. 3 S.M., passim
 with 1 Con. 610, 2 P.M. 514
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 39 Part. Act., 716 P.M.; 613,
 910 P.F., 41, Inf. Const. 212,
 etc. ... Say
 728 N.M., Prop. Gent. Amotte
 728 Pron. 46 ... I
 728 N.M., 778 Plumbline
 728 Pron. 29, 13, 47, 51, 68, 714, 14
 728 V. Niph. Imper. 2 P.M., 39
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 728 (n) N.M. (i) with Suff. 410
 Nose
 Anger
 Even
 Dark
 None
 Beside
 Hoard
 Four
 Forty
 Cedar
 Lion

VOCABULARY.

§ Refers to the Section in Davidson's Hebrew Grammar (20th Edition). Where it is attached to a letter of the alphabet it means that the peculiarities of words beginning with that letter are discussed in the section indicated.

The radical consonants are given in parentheses directly after a word in cases where they may not be immediately obvious to the student.

A numeral standing after a Noun gives the Declension to which it belongs.

A numeral in Verb forms indicates the Person.

For Abbreviations see p. 9.

For Abbreviations see p. 9.

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28 N.M. Ir. §45. With Suf. 24.
 27 Pl. m28, with Suf. 24.
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 28 V. Gal. Perf. 3. M.P. with
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 28 N.M., 2, A.S., 516, C. 810
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 28 N.F., 1, S., with Suf. 96
 Vault
 28 N.M., 1. P. with Suf. 41.
 As divine appellative 28
 37, etc.
 Lord, husband
 28 N.M. Gent, 16, 911, 21, 912
 Edom
 Man
 28 N.M. 1. 413
 28 N.F. 1, 325, 717, 98, with
 Suf. 52, 711, 717, 915
 Ground
 28 V. Gal. Perf. 2. M.P. 45,
 Imper. 2. M.P., 515
 ... Love
 ... Brand
 28 N.M., 411
 49

לְשֹׁכְרֵי עָמֶיךָ וְלְשֹׁכְרֵי עָמֶיךָ

14

וְלְשֹׁכְרֵי עָמֶיךָ וְלְשֹׁכְרֵי עָמֶיךָ

: וְלְשֹׁכְרֵי עָמֶיךָ וְלְשֹׁכְרֵי עָמֶיךָ

וְלְשֹׁכְרֵי עָמֶיךָ וְלְשֹׁכְרֵי עָמֶיךָ

15

וְלְשֹׁכְרֵי עָמֶיךָ וְלְשֹׁכְרֵי עָמֶיךָ

וְלְשֹׁכְרֵי עָמֶיךָ וְלְשֹׁכְרֵי עָמֶיךָ

: וְלְשֹׁכְרֵי עָמֶיךָ וְלְשֹׁכְרֵי עָמֶיךָ

vv. 14, 15. Final promise of a return which is to be permanent. Rhythm apparently in tetrameter lines, some of which lack a caesura, though the parallelism is clearly marked in most.

have a causative sense. "I will bring back." Perhaps one of those cases in Heb. correspond to the Arabic "broken Plural." 15b. is prosaic, and is possibly the latest addition of all.

10. חמץ

[illegible][illegible][illegible]

10. So Lxx; M.T. וְהָיָה בְּיָמָיו וְהָיָה בְּיָמָיו
11. So Lxx; M.T. וְהָיָה בְּיָמָיו וְהָיָה בְּיָמָיו
12. So Lxx; M.T. וְהָיָה בְּיָמָיו וְהָיָה בְּיָמָיו

10. *וְהָיָה כִּי יִשְׁמְעוּ*—"they shall hear"—a class amongst my people"—not comprising the whole.
 11, 12. Another promise of restoration. Rhythm, 3:3+ 2:2:2.
 11. *וְהָיָה כִּי יִשְׁמְעוּ* Shewing that the passage is post-Exilic.
 12. Pregnant use of *וְהָיָה כִּי יִשְׁמְעוּ*—"as in the days of." Syn. §101.

Rem. 1. (d),
12. *mt cns* The inclusion of
these words within the rhyth-
mical scheme is another evi-
dence of late date.
13. A promise of great agricul-
tural prosperity. Rhythm,
3:3.
14. *mt cns* Note the chi-
astic order.

ਪੰਨਾ ੧੫ :

$\dot{q} \quad \dot{q}$

6. $\frac{1}{2} - \frac{1}{3} = \frac{1}{6}$ $\frac{1}{2} + \frac{1}{3} = \frac{5}{6}$

7. M.T. places after 527.

Rhythmic, 2:2.

vv. 8b-10. A promise of restoration. This and the two re-

an exception or modification

§154, G-K, 163, c.

72078 87. For the form with

9. Many, if not all, of the above mentioned lines

517. Apparently impersonal. "there is a shaking" Synt.

§109. G-K. 144 b.

4. וְהָיָה כִּי יִשְׁמַע
 הַיְיָ אֱלֹהֵינוּ וְיִשְׁמַע
 אֶת הַקּוֹל וְיִשְׁמַע
 אֶת הַקּוֹל וְיִשְׁמַע

וְיִשְׁמַע אֶת הַקּוֹל וְיִשְׁמַע

5. וְיִשְׁמַע אֶת הַקּוֹל וְיִשְׁמַע
 אֶת הַקּוֹל וְיִשְׁמַע
 אֶת הַקּוֹל וְיִשְׁמַע
 אֶת הַקּוֹל וְיִשְׁמַע

וְיִשְׁמַע אֶת הַקּוֹל וְיִשְׁמַע

6. וְיִשְׁמַע אֶת הַקּוֹל וְיִשְׁמַע
 אֶת הַקּוֹל וְיִשְׁמַע
 אֶת הַקּוֹל וְיִשְׁמַע
 אֶת הַקּוֹל וְיִשְׁמַע

וְיִשְׁמַע אֶת הַקּוֹל וְיִשְׁמַע

7. וְיִשְׁמַע אֶת הַקּוֹל וְיִשְׁמַע
 אֶת הַקּוֹל וְיִשְׁמַע
 אֶת הַקּוֹל וְיִשְׁמַע
 אֶת הַקּוֹל וְיִשְׁמַע

4. So Lxx; M.T. dw.

vv. 5, 6. The majesty of Yahweh. A song of praise which is partly composed of phrases taken from elsewhere. It may be doubted whether Amos ever uttered an oracle in this precise form, though some of the phrases are his, and occur in undisputed oracles. But, whatever be its sources, the poem is a fine one. Rhythm, 3:3.

5. *imperf.* with *Waw Conv.* following a Part. which is

equivalent to a *Perf.* of Ex-perience. Synt. §100. Rem. 4. G-K, 111, n. 49 (a). With the whole clause, cf., Ps. 104³² מְשִׁיב וְיִשְׁמַע 8^b. Ga. Suggests Ps. 104³, though the parallel is not close. Synt. *Casus pendens*. Synt. §106 (c), D. 197 (2). *imperf.* Cf. 5^b.

7. An oracle expressing the universality of Jahweh.

Rhythm, Qinah.

מִיָּאֲנָרִיס.

יְהוָה יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה
יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה

IX.

יְהוָה יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה
יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה

יְהוָה יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה

יְהוָה יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה
יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה

יְהוָה יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה
יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה

יְהוָה יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה
יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה

יְהוָה יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה
יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה

יְהוָה יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה
יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה

יְהוָה יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה
יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה

יְהוָה יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה
יִשְׁמַר אֶת צִדְקָתְךָ יְהוָה

14. b. So Lxx (?) ; M.T. יְהוָה.

IX. 1. a. M.T. יְהוָה. b. M.T. יְהוָה. c. M.T. יְהוָה. d. M.T. places
after מִן הַיָּם. e. M.T. יְהוָה.

2. M.T. יְהוָה

3. So Lxx ; M.T. יְהוָה.

14. "is said to be a contracted
form of the Adj. = living. Or-
dinarily with divine names
and the 1st Sing. Pron. it is
pointed with Pathah.

IX. 1-4. The last vision. Yah-
weh destroys the Temple at
Bethel and the people.
Rhythm 3:3, with 2:2 and a
single trimeter in v.3, though

3. "וְיָ" Possibly a gloss.
159. r, D, 143. 14. 8.
Impf. (or Perf. with Waw
on and Impf. in Prot. and simple,
are all of the simplest type,
2-4. The conditional sentences
this may be due to textual
corruption.

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע
 ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ :

11. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ

12. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ

13. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ

11. So Lxx; M.T. Plural.

13. M.T. adds וְהָיָה.

14. a....a. M.T. places at end of verse.

10. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ
 Gen. Objective Gen.
 G-K, 128 h.
 vv. 11, 12. A famine of the word
 of Yahweh. Rhythm, a tri-
 meter basis with two trisichs
 in v. 11 and 2:2:2 in 12 b.
 But possibly the words are
 out of place.
 11, כִּי accented by the rhythm,
 hence very forceful. Almost
 equivalent to וְהָיָה.

דק ב Here a strong adver-
 sative, cf. G-K, 149, e.
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ
 being syntactically an exact
 parallel to וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ
 and drought. Rhythm, 3:3
 13. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ
 nearer element in the com-
 posite Subj. Cf. Synt. §114,
 (b). G-K, 146 f. 4.

6. קָרַח וְקָהָת וְאֵלֶּיךָ יָשֻׁבוּ וְאֵתְּנוּ לְךָ אֶת־הַכֹּהֲנִית וְאֵת־הַלְוִיִּם וְאֵת־הָעָם וְאֵת־הָאָרֶץ וְאֵת־הַכֹּהֲנִית וְאֵת־הַלְוִיִּם וְאֵת־הָעָם וְאֵת־הָאָרֶץ

: וְאֵת־הָעָם וְאֵת־הָאָרֶץ

7. וְאֵת־הָעָם וְאֵת־הָאָרֶץ וְאֵת־הַכֹּהֲנִית וְאֵת־הַלְוִיִּם וְאֵת־הָעָם וְאֵת־הָאָרֶץ וְאֵת־הַכֹּהֲנִית וְאֵת־הַלְוִיִּם וְאֵת־הָעָם וְאֵת־הָאָרֶץ

9. וְאֵת־הָעָם וְאֵת־הָאָרֶץ וְאֵת־הַכֹּהֲנִית וְאֵת־הַלְוִיִּם וְאֵת־הָעָם וְאֵת־הָאָרֶץ וְאֵת־הַכֹּהֲנִית וְאֵת־הַלְוִיִּם וְאֵת־הָעָם וְאֵת־הָאָרֶץ

7. So Lxx; M.T. דָּרַח
8. a. So Lxx; M.T. דָּרַח. b. So Lxx; M.T. adds דָּרַח. c. So Q. and Lxx; Kt. דָּרַח

6. וְאֵת־הָעָם וְאֵת־הָאָרֶץ. Possibly a later insertion. Cf. 26.

7. וְאֵת־הָעָם וְאֵת־הָאָרֶץ. Used as the particle introducing the negative oath,

as וְאֵת־הָעָם וְאֵת־הָאָרֶץ does the positive. The original sense of וְאֵת־הָעָם וְאֵת־הָאָרֶץ in this connection is not quite

certain, but the fact that the Niph. is used shews that the speaker called down some imprecation on himself if he did

a thing (hence וְאֵת־הָעָם וְאֵת־הָאָרֶץ) or did not (hence וְאֵת־הָעָם וְאֵת־הָאָרֶץ). Cases are frequent in which the form of the oath has left the וְאֵת־הָעָם וְאֵת־הָאָרֶץ, which is then equivalent to a very strong negative. Cf. Synt. §120. Rem. 3, G-K, 149.

8. דָּרַח Sing. Vb. with Collect-

tive Noun. Synt. §115. The particle וְאֵת־הָעָם וְאֵת־הָאָרֶץ is separated into its elements in order to emphasise the נמ. Cf. Synt. §123.

וְאֵת־הָעָם וְאֵת־הָאָרֶץ. For Proper Names used with Article, cf. G-K, 125, e.

vv. 9, 10. An eclipse of the sun, with its sinister meaning. Rhythm, 3:3.

9. וְאֵת־הָעָם וְאֵת־הָאָרֶץ. An "inwardly transitive Hiph." "And I will make it dark for." Another explanation (less probable) is that the direct Obj. is introduced by ל. Synt. §73. Synt. §73.

Rem. 7, G-K, 53 d.

"Brilliant day." Synt. §24

(c).

ಸ್ವಲ್ಪ ಲಕ್ಷ್ಮಿ ಹೊಂದುವೆಂದು ದೇವತೆಗಳಿಗೆ ಉಪಹಾರವನ್ನು
 ನೀಡುವುದು. ಇಂತಹ ಉಪಹಾರವನ್ನು ದೇವತೆಗಳಿಗೆ ನೀಡುವುದು

མཛེས་པ་ ལྟ་ :

ረጅም-ጊዜ ላይ

ငံငံ-ဝံဝံ ဝံဝံဝံ :

፲፭ ምዕተ

နိဗ္ဗာန်

ከፊት፡፡ ስፍራ ፡፡ ከፊት፡፡ ስፍራ ፡፡ ከፊት፡፡ ስፍራ ፡፡

4. M.T. מִשְׁנֵט. b. So Lxx; M.T. מִשְׁנֵט.
5. a. So Lxx; M.T. adds מִשְׁנֵט. b. M.T. מִשְׁנֵט.

III. 1-3. Another vision, that of a basket of summer fruits. The opening narrative is in prose, but it is not impossible to arrange 2b, 3 (Yahweh's message) in Qinah form.

G-K, 72. g.

vv. 4-8. The hollowness of Sabbath observance with the punishment to follow.

Rhythm 3:3 with 2:2 in 5b
and a tristich in 6.
4. צִמְחָה Cf. note on 27. Here
the word is Voc., and as such
takes the Art. Synt. §21 (f.),
G-K. 126 e.
5. צִמְחָה Cohort. with simple
expressing purpose after the
Interrog. Synt. §65 (d.), D. 64,
G-K. 109 f.
7. Explanatory (Ger-
undial) use of Inf. Const. +
5. Synt. §93, D. 205, G-K.
114. o. So also the other Infs.
in vv. 5 and 6.

in vv. 5 and 6.

14. So Lxx (?) ; M.T. 721.
17. M.T. adds 727A.

13. The word Note the absence of the Article. It may mean "a royal sanctuary" or in this, as in some other expressions, the article may be omitted because of the familiarity.

142. f.
verse. Cf. Synt. §105, G-K.,
the Subj. throughout this
17. new Note the emphasis on
of prohibition. G-K. 107.0.
16. כִּי הֵנָּה The strongest form
prophet. G-K. 128, v.
14. וְכֵן הָיָה i.e. a professional
§22. Rem. 3.
liarity of the phrase. Cf. Synt.

8. וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת־הַנְּבִיא וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת־הַנְּבִיא

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת־הַנְּבִיא

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת־הַנְּבִיא

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת־הַנְּבִיא

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת־הַנְּבִיא

10. וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת־הַנְּבִיא וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת־הַנְּבִיא

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת־הַנְּבִיא

11. וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת־הַנְּבִיא

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת־הַנְּבִיא

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת־הַנְּבִיא

12. וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת־הַנְּבִיא וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל אֶת־הַנְּבִיא

8. Part. indicating Pres.

from A "modal Vb." with the verb subordinating the main idea subordinated to it in the Inf. Const. Synt. §§82,83. G-K.

114 m.

him (v.17). The former is a single 3:3 line with, possibly, the remains of another, the latter appears to be 4:3, but in that case is mutilated at the beginning.

11. 777 The position is emphatic. Cf. Synt. §110, G-K., 142. g.

12. 77 Ethic Dative. Synt. §101. Rem. (b). G-K 119. s.

vv. 10-17. Amaziah's attempt to silence Amos. The narrative is in prose, except for an oracle quoted by Amaziah (v.11) and one directed against

2. $\frac{a}{b} \cdot \frac{c}{d} = \frac{a \cdot c}{b \cdot d}$: $\frac{a}{b} \cdot \frac{c}{d} = \frac{a \cdot c}{b \cdot d}$:

2. v here and in v. 5 used in the peculiar sense "how," Rem. l. 3. rem. for Neut. Synt. §4. Rem. l.
- v. 4-6. A similarly arranged account of a vision concerned with fire.
4. The absence of the Art. is curious, and perhaps indicates a gloss. But cf. note on following lesson
- It probably implies strange. Cf. an unfulfilled threat. Synt. §57. Rem. l. D. 120.
- a plumb-line." relation,=" a wall built with usual extension of the Gen. retained, it will be an un-oracle of the 3:3 type.
7. If the M.T.—the same—develops into a rhythmical the first two, in v. 8, it depicts beginning like a plumbline. Beginning like a third vision, that of vv. 7-9. A corrupt text.
- Note. G-K. (112 ff.) assumes

12. וְיִצְחָק יִשְׁמַח בְּעֵינָיו וְיִשְׂרָאֵל יִשְׂמַח בְּעֵינָיו וְיִשְׂרָאֵל יִשְׂמַח בְּעֵינָיו

: וְיִשְׂרָאֵל יִשְׂמַח בְּעֵינָיו וְיִשְׂרָאֵל יִשְׂמַח בְּעֵינָיו

13. וְיִשְׂרָאֵל יִשְׂמַח בְּעֵינָיו

: וְיִשְׂרָאֵל יִשְׂמַח בְּעֵינָיו וְיִשְׂרָאֵל יִשְׂמַח בְּעֵינָיו

14. וְיִשְׂרָאֵל יִשְׂמַח בְּעֵינָיו וְיִשְׂרָאֵל יִשְׂמַח בְּעֵינָיו

: וְיִשְׂרָאֵל יִשְׂמַח בְּעֵינָיו

VII.

1. בְּהַר הַמִּשְׁכָּן וּבְהַר הַמִּשְׁכָּן וּבְהַר הַמִּשְׁכָּן

12. M.T. מִן הַמִּשְׁכָּן.

13. M.T. וְיִשְׂרָאֵל.

14. So Lxx; M.T. inserts וְיִשְׂרָאֵל וְיִשְׂרָאֵל.

VII. 1. a. So Lxx; M.T. inserts וְיִשְׂרָאֵל. b. So Lxx; M.T. וְיִשְׂרָאֵל.

12. A fragment on the absurdity of legal corruption.

Rhythm, 3:3.

vv. 13, 14. An oracle, mutilated at the beginning, condemning

Israel for their pride in military success. The metrical

form (probably 3:3) has been

observed in v. 14, and can only

be recovered by drastic excisions.

13. יִשְׂרָאֵל If M.T. be adopted it

will mean "in the thing that

does not exist." Cf. note on

VII. 1-3. A prose account of a

vision, that of a locust. This

and the following visions

have clearly been worked

over and fitted into a fairly

uniform frame.

1. יִשְׂרָאֵל A lively, characteristic-

ally Hebrew, way of intro-

ducing the Obj. after מִן.

For the form of the

word, cf. G-K. 86, 1.

8. ⁹וְשִׁבְעָה יָמִים וְשִׁבְעָה יָמִים
 וְשִׁבְעָה יָמִים וְשִׁבְעָה יָמִים
 וְשִׁבְעָה יָמִים וְשִׁבְעָה יָמִים

9. וְשִׁבְעָה יָמִים וְשִׁבְעָה יָמִים
 וְשִׁבְעָה יָמִים וְשִׁבְעָה יָמִים
 וְשִׁבְעָה יָמִים וְשִׁבְעָה יָמִים
 וְשִׁבְעָה יָמִים וְשִׁבְעָה יָמִים
 וְשִׁבְעָה יָמִים וְשִׁבְעָה יָמִים

11. וְשִׁבְעָה יָמִים וְשִׁבְעָה יָמִים
 וְשִׁבְעָה יָמִים וְשִׁבְעָה יָמִים

8. a. So Lxx; M.T. adds וְשִׁבְעָה. b. So Lxx; M.T. adds מִשְׁבַּע וְשִׁבְעָה. c. So Lxx; M.T. דמב.

vv. 8-10. Threat of an epidemic. An oracular fragment (v. 8), to which has been appended a description of a scene during the plague. This may have been originally poetic in form, but now appears as ordinary narrative prose, possibly to be separated from v. 8. V. 8 seems to be in Qinah rhythm.

10. ¹⁰See Negative reply to a question. Synt. §§126, 127(d), G-K. 152. s.

—“mention must not be
 Gerundive use of Inf.

made.” Synt. §95 (b). In such cases ¹¹is the more usual negative. G-K., 114 I, D. 202, (2).
 11. A fragment on the destruction about to fall on the country. The rhythm was probably 3:3.

יָמִים Impersonal. “One shall smite.” For this construction following a Vb. of command, cf. Synt. §146. Rem. 4., G-K. 120 f.

דְּבַר אֵן “Acc. of Product,” forming a tertiary predicate. Synt. §76. Rem. 3. G-K. 117 II.

3. וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל

4. וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל

5. וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל

6. וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל

7. וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל

8. וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל

9. וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל

10. B. M.T. adds apparently וְיִשְׁמַע ה' אֶת הַקּוֹל

questions. Synt. 124, G-K.

150, h.

3. ה' The use of ה' instead of

ne with the direct object of a

verb is properly an Aramaic

construction, but is occasion-

ly found in Heb., especially

after the Part. and Inf. Synt.

§§73 Rem. 7, 100, R. 5, G-K.

117, n. Since both are nom-

inal as well as verbal, it is

possible that in these cases

we have an extension of the

periphrasis used instead of

the Const. and Gen. relation.

It may be remarked that in a

number of cases quoted by

Davidson (l.c.) as instances

of this construction with

Hiph. and Pi., the verb may

be a denominative with an

"inwardly transitive" sense

—"to make destruction for"

—"to make darkness for,"

etc.

Impf. with Waw Conv.

continuing a Part. which is

equivalent to a Part. of Ex-

perience. Synt. §49 (a), D.

117.0, G-K, 111. n.

5. ה' "Ethic Dative." Synt.

§101 (b), G-K, 119, s.

6. ה' Cf. note on v.1.

7. ה' ה' Anaerasis.

·ΙΛ

၂။ နံ-၇၇ ၊ $\frac{1}{q}$ နှင့် $\frac{1}{q}$ ၊

VI. 2. a. M.T. inserts *עבד*. *ב...* b. M.T. *עבד עבד*.

here. It is perhaps a con-
ditional sentence, whose

Apod. appears in v. 27, though this form is usually confined to subordinate clauses. Synt. §132, (a), D. 119 (a) n., G-K, 112 rr.

27. *paraphrases for Const. relation. The usage is similar to that which appears in the case of dates and numerals, Synt. §28. Rem. 5.4.*

VI. 1-7. Condemnation of the
luxury and national conceit

1. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷

§144. Rem. 4, D. 117.0., G-K.,
112, n.

C

2. 227 Art. omitted, as often in poetry, especially with proper names. G-K., 126. 4.

דעם זאך מוזט זיך אונטער-
שטאנד אסאך, אבער דער
רעזולטאט איז אז עס איז
געווען אַן אַלגעמיינע
אנטיקאדענץ פאר דעם
גאנצן שטאט.

וְנִשְׁכַּח מִן הַבַּיִת וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת

וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת

וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת
וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת

וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת
וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת

וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת
וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת וְיָצָא מִן הַבַּיִת

22. So Lxx; M.T. Sing.

23. M.T. Sing.

25. M.T. adds לְיָצָא מִן הַבַּיִת.

26. So Lxx; M.T. מִן הַבַּיִת וְיָצָא מִן הַבַּיִת.

vv. 21-27. Condemnation of the
worship of Israel. Rhythm,

21. "וְיָצָא מִן הַבַּיִת" is unusual,
3:8+2:22.

being only found in three
other places. It indicates "I
will not shew my interest in
your worship by accepting
the fragrance you offer me."
22. מִן הַבַּיִת Simply a stronger ex-
pression for מִן. Otherwise
the sentence is of that com-
mon type which has מִן + Impf.

in Prot. and 1+ Perf. in Apod.
D. 136 (a.), Obs. I., 143.
מִן הַבַּיִת Gen. of Material.
Synt. §24 (b), G-K., 128. o.
23. מִן הַבַּיִת Implying that the forms
of worship were oppressive.
24. מִן הַבַּיִת Simple Waw with Impf.
sometimes appears to have
the force of a contrast. Cf.
Synt. §59.
26. מִן הַבַּיִת A difficult construc-
tion to explain, as none of the
ordinary uses is suitable

16. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ
 וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ
 וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ
 וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ

וְיִשְׁמַע ה' אֶת-קוֹלְךָ :

18. וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ
 וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ
 וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ
 וְיִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ

16. a. So Lxx. ; M.T. adds וְיִשְׁמַע. b. M.T. לֹא יִשְׁמַע.

vv. 16, 17. A general calamity, affecting both town and country. Rhythm, Qinah. 16. in Elsewhere "the Day of Yahweh. Rhythm, Qinah. 18. וְיִשְׁמַע ה' אֶת-קוֹלְךָ used as an intensive Pl. Particle adding emphasis to the preceding word. Cf. Synt. §7 (c), not to be translated "this." G-K., 136. c. "Not only Not which would mean "and there is no light." The phrase means

19. וְיִשְׁמַע ה' אֶת-קוֹלְךָ used in comparison, especially where the simile is more or less hypothetical. Cf. Synt. §44 (a), D. 34. 152 d. Synt. §128. Rem. 1., also G-K., Cf. "in-" and "un-" prefixes that follows, like the English active sense with the word closely in a privative or negating the faculty of uniting "the opposite of light," לֹא having the faculty of uniting

For this generic use of the Article (= a lion) So through the verse, cf. Synt. §22 (c). G-K., 126 r.

12. וְלֹא־יִשְׁתַּחֲוֶה לְבָנִים וְלִשְׁמֵי שָׁמַיִם וְלִשְׁמֵי אֲדָמָה וְלִשְׁמֵי מַיִם וְלִשְׁמֵי אֲרָצִים וְלִשְׁמֵי חַיִּים וְלִשְׁמֵי מָוֶת וְלִשְׁמֵי מַלְאָכִים וְלִשְׁמֵי בְּרִיּוֹת וְלִשְׁמֵי שְׂרָפִים וְלִשְׁמֵי חַיִּים וְלִשְׁמֵי מָוֶת וְלִשְׁמֵי מַלְאָכִים וְלִשְׁמֵי בְּרִיּוֹת וְלִשְׁמֵי שְׂרָפִים

לְבָנִים וְלִשְׁמֵי שָׁמַיִם . . .

וְלִשְׁמֵי אֲדָמָה וְלִשְׁמֵי מַיִם . . .

13. וְלִשְׁמֵי אֲרָצִים וְלִשְׁמֵי חַיִּים וְלִשְׁמֵי מָוֶת וְלִשְׁמֵי מַלְאָכִים וְלִשְׁמֵי בְּרִיּוֹת וְלִשְׁמֵי שְׂרָפִים

14. וְלִשְׁמֵי חַיִּים וְלִשְׁמֵי מָוֶת וְלִשְׁמֵי מַלְאָכִים וְלִשְׁמֵי בְּרִיּוֹת וְלִשְׁמֵי שְׂרָפִים

וְלִשְׁמֵי מַלְאָכִים וְלִשְׁמֵי בְּרִיּוֹת . . .

15. וְלִשְׁמֵי שְׂרָפִים וְלִשְׁמֵי חַיִּים וְלִשְׁמֵי מָוֶת וְלִשְׁמֵי מַלְאָכִים וְלִשְׁמֵי בְּרִיּוֹת וְלִשְׁמֵי שְׂרָפִים

: וְלִשְׁמֵי חַיִּים וְלִשְׁמֵי מָוֶת וְלִשְׁמֵי מַלְאָכִים וְלִשְׁמֵי בְּרִיּוֹת וְלִשְׁמֵי שְׂרָפִים

of purpose, following on the stronger word. Explained by the next line, which is quite possibly a gloss.

15. ¹⁵ Anacrusis.

Impf. used of contingent possibility. "If you... it is possible that Y" will...; if you do not, it is certain that he will not." For the unusual form (instead of ¹⁵) cf. G-K.

67 cc.

14. ¹⁴ The slighter expression

eousness. Rhythm, 3:3+2:2:2.

vv. 14, 15. An appeal for right-

106. k.

Synt. §40 (c) D. 12, G-K.,

12 Perf. of Experience.

seems to have been Qinah.

rhythm of the original oracle

but cynical tone. The

prose comment of a prudential

courts, followed (v. 13) by a

eribing corruption in the law

vv. 12b. 13. A fragment des-

וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי

וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי

וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי

9. וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי

10. וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי

11. וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי

וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי

וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי

וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי וְיִשְׁמְרוּ אֶת־הַבְּרִיתִי

8. a. M.T. מְשִׁיבִים. b...b. Possibly a liturgical gloss.

9. a. So Lxx (?) ; M.T. מְשִׁיבִים. b. So Lxx. ; M.T. מְשִׁיבִים. c. So Lxx ; M.T. מְשִׁיבִים.

11. a. M.T. מְשִׁיבִים. b. M.T. Sing.

10. A fragment dealing with the refusal of Israel to accept correction. Rhythm, 3-3.

The difference in tense is probably due to the fact that the first Vb. is Stative, the second Active.

vv. 11, 12a. Judgment on oppressive landlords. Rhythm, Qinah.

11. 12. Anacrusis.

12. Pointed with Pathah here, 8⁶ and Ps. 72¹⁶, else-

where with Qameg. G-K.

93 aa.

Impf. following Inf. Const. For the parallel use of Perf. with 1 Conv., cf. Synt. §55 (b).

Genitive of Attribute. Synt. §24 (c), G-K, 128 p.

12. מְשִׁיבִים מְשִׁיבִים A complete sentence forming the Obj. to מְשִׁיבִים. In such cases the nominal 2 is sometimes omitted, as here. Cf. Synt. §146. Rem.3.

4. כִּי כִּי אָמַר יְהוָה לְבָנִי יִשְׁמָעֵאל
 5. וְאֵל תִּלְוֶנָּה עַד-תִּשְׁמָעֵאל
 6. וְאֵל תִּלְוֶנָּה עַד-תִּשְׁמָעֵאל
 7. וְאֵל תִּלְוֶנָּה עַד-תִּשְׁמָעֵאל
 8. וְאֵל תִּלְוֶנָּה עַד-תִּשְׁמָעֵאל

6. a. . . a M.T. places after w. b. M.T. adds לְבָנִי, Lxx

- vv. 4-6. The destruction of the sanctuaries. Rhythm, Qinah, except the last line of v. 5, which may probably be an interpolation.
 4. וְאֵל תִּלְוֶנָּה A compact and vivid Conditional Sentence. Synt. §132. D. 152 (1.), G-K. 110, f.
 5. וְאֵל תִּלְוֶנָּה Probably inserted by a compiler from some other oracle or fragment. The intrusion of 3:3 line is rhythmically awkward, and we should expect וְאֵל instead of וְאֵל to balance the preceding line.
 7. A fragment dealing with the legal corruption of Israel. Rhythm, 3:3.
 8. וְאֵל תִּלְוֶנָּה Probably a liturgical insertion.

וְאֵל תִּלְוֶנָּה Note Perf. continuing Part. Synt. §100. Rem. 4., D. 117.

vv. 8, 9. An oracle, mutilated at the beginning, describing the supremacy of Yahweh. Rhythm, 3:3.

8. וְאֵל תִּלְוֶנָּה The pointing accepted by most moderns in preference to the old derivation "shadow of death."

8. וְאֵל תִּלְוֶנָּה Acc. of Product. Synt. §§76, 78, Rem. 3., G-K. 117 ii. Synt. §40 (c), D. 12., G-K. 106 k.

וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה
וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

V.

וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה
וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה
וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה
וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה
וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

13 So Lxx; M.T. מִי.

V. 3. M.T. places after מִי, but cf. V. 4.

new Part. with Obj. in Gen.

Synt. §98 (b), G-K, 116 g.

as the old form of the Const.

Plu. Fem. with ו for ו, and a

Const. termination. G-K, 87 s.

V. vv. 1, 2. A dirge over Israel.

Rhythm (v. 2 only) Qinah.

1. מִי...וְיִשְׂרָאֵל. The Rel. is explan-

atory. It is the whole sen-

tence that is in opposition to

וְיִשְׂרָאֵל, not merely the word מִי.

2. Appositional Const.

Synt. §24. G-K, 128 h.

should be omitted.

case the introductory words

tion of the Dirge, in which

Qinah. Possibly a continua-

3. The wastage of war. Rhythm

Hiph. Not "shall cause to

leave," but "shall have left

for herself."

אֲנִי An unusual sense of

in such cases normally

quiesces; cf. מִי for מִי G-K.

74 i.

וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה
וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

: וְיִשְׂרָאֵל יִשְׁמַח

וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה
וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

: וְיִשְׂרָאֵל יִשְׁמַח

וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה
וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה
וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

10. So LXX; M.T. דַּבְּרָה,

§101, Rem. 1, (b). The meaning of the whole clause might have been expressed by Conv. with Impf., perhaps followed by *וְיִשְׁמַח* at the end of the line.
11. Earthquake. Rhythm, 2:2:2.
מַשְׁמַח A Rem. Verbal Noun, used as an Inf. (in the earlier stages Semitic languages did not differentiate between the two classes of word). Synt. §91. Rem. 3. Note the Ara-

maic form with *ו* preformative, G-K, 46 e.
vv. 12, 13. Yahweh's power makes the ruin certain. Rhythm doubtful.
12. *וְיִשְׁמַח* Anacrusis.
13. *וְיִשְׁמַח* A strengthened phrase for *וְיִשְׁמַח*. Synt. §147, Rem. 1, G-K, 158 b.
13. *וְיִשְׁמַח* Anacrusis. Perhaps *וְיִשְׁמַח* should be read. *וְיִשְׁמַח* Indirect question. Synt. §125. G-K. 137 c.

^b וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה
וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה

7. a. Possibly *nās* should be substituted for the whole

phrase. b. M.T. *וְהָיָה*,
9. M.T. *וְהָיָה*.

nās ... *nās*—one.....another.

Synt. §11. Rem. 1 (c).

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה both in

rhythm and in sense. Pos-

sibly a gloss which has ousted

an original *nās*.

8. *וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה* indicating a small

but indefinite number. Note

the omission of any conjunc-

tion. Synt. §36, Rem. 5. G-K.

134. s.

9. *וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה* apparently

4:3.

10. *וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה* This and the follow-

ing word are pointed with

the article because of the

familiarity of the thing des-

cribed, Synt. §22. Rem. 1, or

because it has an abstract

connotation, G-K. 126 n.

3:2.

11. *וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלֵךְ וְהָיָה* "In the manner of,"

practically a Prep.

5. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁכַּח אֶת-עֲוֹנוֹתֶיךָ כִּי-יִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ

וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ : וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ

6. וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ

: וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ

7. וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ

b. a. M.T. ¹repl. b. So Lxx; M.T. inserts ²וְיִשְׁכַּח

5. ¹כַּחַם Prep. either Partitive "burn heaven as a praise-offering" or Privative "burn praise - offerings without heaven." Synt. §101, Rem. 1, (c), (1) and (2). "The former is the sense preferred by most moderns, but not necessarily the right one.
6. The first of a series of puniments which have not brought Israel to repentance. This is famine. Rhythm 3:3 2:2:2.
7. Stronger than ²לֹא, inas-much as it implies actually reaching the goal.

- vv. 7, 8. Drought. Rhythm: 2-2, with irregularity (which may be due to textual corruption) in the last line of v. 7. The metrical form, however, is poor, and it is possible that the whole should be regarded as prose. In particular several of the Caesuras are very doubtful.
7. ¹וְיִשְׁכַּח This and the following Impfs. imply repeated or habitual action. D. 113 (4), (d).

נִשְׁבַּע הַיְיָ בְּקִרְבּוֹ

בְּיָמָיו

בְּיָמָיו אֲשֶׁר

הָיָה בְּיָמָיו אֲשֶׁר

הָיָה בְּיָמָיו אֲשֶׁר

נִשְׁבַּע הַיְיָ :

בְּיָמָיו אֲשֶׁר

הָיָה בְּיָמָיו אֲשֶׁר

- 2. a. So Lxx; M.T. inserts וְאִם. b. M.T. דָּם
- 3. a. So Lxx; M.T. Hiph. b. M.T. הִתְחַלְּתָּ
- 4. M.T. הִתְחַלְּתָּ

2. **וְאִם** The Prep. indicating the authority who is summoned to see that the terms of the oath are observed. It is classed under the general head of instrument. **וְאִם** is used practically as a reflexive—Yahweh is holiness. **וְאִם** The prep. has frequently a sinister nuance. **וְאִם** The function of the Pass. in Semitic languages is not to invert the Subj., but to provide an "impersonal" form. It is used properly when the doer of the action is not known—so strictly in Arabic, which has no means of

representing the agent after an Obj. cf. Synt. §§79, 109, G-K. 121 a,b.

3. **וְאִם** Distributive. Synt. §11. Rem. 1 (d), G-K. 139 b.

וְאִם With He Paragoge—if the text be sound—a rare form in the Perf. G-K. 44 k.

4, 5. An oracle on the moral worthlessness of Israelitish religious practice. Rhythm 3:3, ending with an impressive single trimeter Stichos.

4. **וְאִם** Sarcastic Imper. Synt. §60, D. 50 n.

וְאִם Acc. of Direction, Synt. §69 (b), G-K. 118 f.

...
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַח בְּךָ
 וְיִשְׁמַח בְּכָל-עַמְּךָ וְיִשְׁמַח בְּכָל-עַמְּךָ

15. וְיִשְׁמַח בְּכָל-עַמְּךָ וְיִשְׁמַח בְּכָל-עַמְּךָ

וְיִשְׁמַח בְּכָל-עַמְּךָ וְיִשְׁמַח בְּכָל-עַמְּךָ

וְיִשְׁמַח בְּכָל-עַמְּךָ

iv.

וְיִשְׁמַח בְּכָל-עַמְּךָ

וְיִשְׁמַח בְּכָל-עַמְּךָ וְיִשְׁמַח בְּכָל-עַמְּךָ

וְיִשְׁמַח בְּכָל-עַמְּךָ וְיִשְׁמַח בְּכָל-עַמְּךָ

וְיִשְׁמַח בְּכָל-עַמְּךָ וְיִשְׁמַח בְּכָל-עַמְּךָ

14. M.T. מְבַרְכִּים.

15. M.T. מְבַרְכִּים רַבִּים, but cf. HZ. 271^b.

iv. 1. M.T. מְבַרְכִּים.

15. מְבַרְכִּים Collective. Synt. §17,

G-K. 123 b.

Various suggestions

have been made as to the

origin of this form. The

simplest seems to be that the

first vowel is a long *a*, and

that the Daghesh is due to

assimilation of the *v*. G-K. 96.

together with. Synt.

§101. Rem. 1. (d).

iv. 1-2. An oracle describing

the sins of the women and

Yahweh's oath of punishment.

The rhythm of the former is

2-2, that of the latter 3:3 +

change when quotations oc-

cure within the oracle.

1. מְבַרְכִּים Unchangeable Qames, re-

placing a primitive Patahah

followed by a Daghesh Forte.

G-K. 25 c.

מְבַרְכִּים. M.T. has the Masc

Suff., which is permissible, cf.

Synt. §1. Rem. 3, G-K. 135. o

but the Fem. form appears in

v. 2, and is probably original

here. מְבַרְכִּים of purpose es-

pecially used after an Imper.

Synt. §65 (a), D. 62, G-K., 109 f.

11. דָּבַר בָּרַךְ שֶׁנֶּחֱזַק בְּיָדָיו וְהָיָה
לְהַגִּיד בְּשֵׁם יְהוָה וְלִשְׁמֹרֵת
לְהַגִּיד בְּשֵׁם יְהוָה וְלִשְׁמֹרֵת

12. וְהָיָה כִּי יִשְׁמַע יְהוָה
בְּשֵׁם יְהוָה וְלִשְׁמֹרֵת

13. וְהָיָה כִּי יִשְׁמַע יְהוָה
בְּשֵׁם יְהוָה וְלִשְׁמֹרֵת

14. וְהָיָה כִּי יִשְׁמַע יְהוָה
בְּשֵׁם יְהוָה וְלִשְׁמֹרֵת

15. וְהָיָה כִּי יִשְׁמַע יְהוָה
בְּשֵׁם יְהוָה וְלִשְׁמֹרֵת

16. וְהָיָה כִּי יִשְׁמַע יְהוָה
בְּשֵׁם יְהוָה וְלִשְׁמֹרֵת

17. וְהָיָה כִּי יִשְׁמַע יְהוָה
בְּשֵׁם יְהוָה וְלִשְׁמֹרֵת

18. וְהָיָה כִּי יִשְׁמַע יְהוָה
בְּשֵׁם יְהוָה וְלִשְׁמֹרֵת

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל בְּנֵי יִשְׂרָאֵל וְיִשְׁמַע ה'

וְיִשְׁמַע ה' אֶת-קוֹל בְּנֵי יִשְׂרָאֵל וְיִשְׁמַע ה'

וְיִשְׁמַע ה' אֶת-קוֹל בְּנֵי יִשְׂרָאֵל וְיִשְׁמַע ה'

וְיִשְׁמַע ה' אֶת-קוֹל בְּנֵי יִשְׂרָאֵל וְיִשְׁמַע ה'

וְיִשְׁמַע ה' אֶת-קוֹל בְּנֵי יִשְׂרָאֵל וְיִשְׁמַע ה'

וְיִשְׁמַע ה' אֶת-קוֹל בְּנֵי יִשְׂרָאֵל וְיִשְׁמַע ה'

וְיִשְׁמַע ה' אֶת-קוֹל בְּנֵי יִשְׂרָאֵל וְיִשְׁמַע ה'

וְיִשְׁמַע ה' אֶת-קוֹל בְּנֵי יִשְׂרָאֵל וְיִשְׁמַע ה'

וְיִשְׁמַע ה' אֶת-קוֹל בְּנֵי יִשְׂרָאֵל וְיִשְׁמַע ה'

וְיִשְׁמַע ה' אֶת-קוֹל בְּנֵי יִשְׂרָאֵל וְיִשְׁמַע ה'

וְיִשְׁמַע ה' אֶת-קוֹל בְּנֵי יִשְׂרָאֵל וְיִשְׁמַע ה'

9. a. So Lxx; M.T. וְיִשְׁמַע. b. So Lxx; M.T. וְיִשְׁמַע.

10. a. M.T. adds וְיִשְׁמַע ה' אֶת-קוֹל בְּנֵי יִשְׂרָאֵל. b. . . . b M.T. places after וְיִשְׁמַע.

8. *anew* Circumstantial clause preceding the main sentence. Synt. §141. (D.154 regards it as a conditional clause). vv. 9, 10. The social injustice of Israel. The first clause (down to וְיִשְׁמַע, v. 9) is introductory though metrical in form. Possibly a trimeter stichos has been lost. Rhythm: 3:3 varied with 2:2-2.

9. *anew* *anew* is more usual after the Hiph. of *שמע*.

מבין If the metrical arrangement is right (and no other seems possible) there is special stress on this work—"see the tumults—great ones in her midst." *anew* Regarded by most moderns as an abstract noun. Cf. Synt. §16(b). G-K, 124 f. of *שמע*—"their ignorance of."

နိဂုံး :

၂၃-နံစဉ် နံၤနံၤ

ᠰᠠ-ᠴᠠ ᠰᠢᠭᠦᠳᠤ ᠰᠢᠴᠤᠨ

ပိုင်ရှင်၊ အိမ်၊ ပျံ့

புத்தகம் கிடைக்கவில்லை

இந்தக் கட்டுரை

புள்ளி ஈட்டி ஈட்டி-புள்ளி

ပုံနှိပ်ခြင်း စာအုပ်-ပုံနှိပ်ခြင်း

ਸਮੁੱਚੇ ਪ੍ਰਦੇਸ਼ ਦੇ ਲੋਕਾਂ ਦੇ

5. So Lxx; M.T inserts 76.

3. Usually employed only with Inf. (Synt. §127). For its use with *en* in the sense of "except" see Synt. §154.

its use with π in the sense of "except" see Synt. §154.

4. For this form of Condi-

tasis and apodosis are simply placed side by side, cf. Synt.

these sentences may all be

With a circumstantial clause, though even then the sen-

5. 45 Note the position of

Synt. §86 (b), G-K. 113 v.

It may be used as an interrogative particle. Synt. §122

mon with part., but cf. 712
17, Hos. 89.
712, Acc., Vbs. of fulness
or want in Heb. taking a
direct object, Synt. §73. (c).
G-K. 117. z.

9.	וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל	וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל
10.	וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל	וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל
11a.	וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל	וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל
11b.	וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל	וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל

9. So Mss; M.T. דָּבָר
11. * . . * M.T. places before v. 12.

9. "וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל" Circumstantial clause. Synt. §138 (e), G-K. 142 d. D.156ff. A verbal sentence is used because the action is past; if it were contemporaneous the nominal sentence would be employed, G-K. 141 e.
10. "וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל" Looks awkward, inasmuch as the idea has to preserve the vowel. first syllable, due to a desire to preserve the vowel.
- 11a. "וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל" Cf. note on v. 4.
- 11b. "וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל" Note the Qameg in the Perhaps it was something like "וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל". The strongest form of prohibition, as in the De-catalogue, G-K. 107.o.
- 12a. Mutilated, the second Stichos having fallen out. Perhaps it was something like "וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל".
- 12b. "וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל" also דָּבָר.

לְכַתְּבָהּ בְּיָמֶיהָ : וְהָיָה כִּי תִכְתֹּב בְּיָמֶיהָ

וְהָיָה כִּי תִכְתֹּב בְּיָמֶיהָ : וְהָיָה כִּי תִכְתֹּב בְּיָמֶיהָ

וְהָיָה כִּי תִכְתֹּב בְּיָמֶיהָ : וְהָיָה כִּי תִכְתֹּב בְּיָמֶיהָ

וְהָיָה כִּי תִכְתֹּב בְּיָמֶיהָ : וְהָיָה כִּי תִכְתֹּב בְּיָמֶיהָ

וְהָיָה כִּי תִכְתֹּב בְּיָמֶיהָ : וְהָיָה כִּי תִכְתֹּב בְּיָמֶיהָ

וְהָיָה כִּי תִכְתֹּב בְּיָמֶיהָ : וְהָיָה כִּי תִכְתֹּב בְּיָמֶיהָ

7. a. So Lxx; M.T. דַּבְּרָהּ. b. So Lxx; M.T. inserts פְּתַח־לָהּ.
8. So Lxx; M.T. דַּבְּרָהּ.

קצת "Beth of price", Synt. § 101. Rem. I. (a). Practically the same sense as דָּבַר in the second part of the line, where it is used *metri causa*.

7a. דַּבְּרָהּ as pointed in the text is from דָּבַר. The appearance of an *n* in the Part. of v. "y is normal in Aramaic, though in that language the letter does not quiesce. There seems to have been at one stage of the writing an attempt (largely abortive) to represent a pure long *a* by *n*, even when not radical. G.K. 72 p.

ענין There is some confusion in Kt. and Q. between the forms *uy* and *uy*, which seems to be identical in meaning.

7b-12. An oracle describing the wickedness of Israel, a wickedness whose guilt is enhanced by the benefits Yahweh had conferred. The transposition of 11b. to after 12 is inevitable; this clause

can only have stood at the end.
Rhythm: Qinah, i.e., 3 : 2 varied with 2 : 3 and 2 : 2.

7b. וַיִּרָא עַד. The effect of the Const. relation in Hebrew is to run the words into a single composite idea. Hence Suffixes attached to the second word refer to the whole. Cf. יָצַא יָצָא 'my womb-fruit,' not 'the fruit of my womb,' Mi. 6' Synt. § 3, G.K. 135. n.

8. עָמַד לְ אֵל גֵּן. of Origin, or perhaps an extension of the Gen. of Quality, cf. Synt. § 24 (c), G.K. 128 p.

עָמַד לְ אֵל מַי May be plural—"houses of their gods," cf. § 15 I. G-K. 124 r. But also being Yahweh and the temple that of Bethel. For the Acc. of place see Synt. § 69 (a), G-K. 118. f.

၎င်းတို့သည် မြန်မာ့အလင်းစာမဂ္ဂဇင်းတို့၏ အကျဉ်းချုပ်ကို ဖတ်ရှုရန် အလွန်အဆင်ပြေစွာ ရေးသားထားသည်။

ထိုမှ ငုံ့နှိုး၊ ဂုဏ်
ငုံ့နှိုး၊ ငုံ့နှိုး ဂုဏ် :

၁. လှိုင်ရည်မြို့၊ နတ်က ခံသင်္ကဏ်

နိဗ္ဗာန် နိဗ္ဗာန်:

4. 7. 1944

ᐱᓕ-ᐱᓕᐱ ᐱᓕᐱ ᐱᓕᐱ ᐱᓕᐱ ᐱᓕ ᐱᓕᐱ ᐱᓕᐱ ᐱᓕᐱ

၁၄-သံသရာဝိသုဒ္ဓိ-မဂ္ဂ-ပရိဝုဉ်း ပြင်ဆင် ရှိ နေသည်။

[illegible]

၎င်းတို့သည် အောက်ပါအတိုင်း ဖော်ပြပါသည်။

9. एषः संज्ञा-विशेषः

[illegible]

II. 2. So some MSS and VSS. M.T. 5122.
3. a. M.T. 5123, b. M.T. 5124.

3. a. M.T. 17.11, b. M.T. 17.12.

2. *mapa* For the Art. with place names cf. Synt. §20. Rem. 1.

vv 4, 5 An oracle against Judah,

almost certainly later than the time of Amos, probably

later even than Deuteronomy.

4. **התאמת המידות**... A good example of the use of measures which ex-

presses more relatively, and

frequently needs to be fur-

word later in the sentence.

G-K. 138, f.

Israel, introduced as the preceding ones. As, however, all that follow are descriptions of Israel's sin and punishment, the compiler did not append the formal conclusion.

append the formal conclu-

SION.

Inf. Const. with Suf. usually

occurs only in Vbs. with

Imp. M. for this form of
Nep. 1315 and for the more

regular pointing with 2 of.

12. חֲזַקְתָּ אֶת־הַמִּצְוָה וְשִׁמְרָתָהּ וְשִׁמְרָתָהּ וְשִׁמְרָתָהּ

13. חֲזַקְתָּ אֶת־הַמִּצְוָה וְשִׁמְרָתָהּ וְשִׁמְרָתָהּ וְשִׁמְרָתָהּ
 14. חֲזַקְתָּ אֶת־הַמִּצְוָה וְשִׁמְרָתָהּ וְשִׁמְרָתָהּ וְשִׁמְרָתָהּ
 15. חֲזַקְתָּ אֶת־הַמִּצְוָה וְשִׁמְרָתָהּ וְשִׁמְרָתָהּ וְשִׁמְרָתָהּ

II.

1. חֲזַקְתָּ אֶת־הַמִּצְוָה וְשִׁמְרָתָהּ וְשִׁמְרָתָהּ וְשִׁמְרָתָהּ

 חֲזַקְתָּ אֶת־הַמִּצְוָה וְשִׁמְרָתָהּ וְשִׁמְרָתָהּ וְשִׁמְרָתָהּ

vv. 13-15. An oracle against Ammon.
 13. ^{לעל} Generally used with Impf., with or without ^{לעל} Synt. §149, D. 41., G-K. 165. b. For this use with Inf. cf. G-K 165. c.
 חֲזַקְתָּ אֶת־הַמִּצְוָה A common mode of expressing a compound subject in Hebrew. The meaning is simply "The king and his princes shall go together..."
 II. 1-3 An oracle against Moab.
 1. ^{לעל} The force of the Prep. is uncertain, mainly because of the doubt which exists as to the text and meaning of the noun. Taking it as "time," the ^{לעל} may mean "as time is burnt" or "to time," i.e. "to a white ash." Purpose—"to get included by the doubt as to whether time was ever used in pre-exilic Israel.

: מִן הַיָּם

9. בַּיָּם מִן הַיָּם

מִן הַיָּם מִן הַיָּם מִן הַיָּם מִן הַיָּם

מִן הַיָּם מִן הַיָּם מִן הַיָּם מִן הַיָּם

10. מִן הַיָּם מִן הַיָּם מִן הַיָּם מִן הַיָּם

11. מִן הַיָּם מִן הַיָּם

מִן הַיָּם מִן הַיָּם מִן הַיָּם מִן הַיָּם

מִן הַיָּם מִן הַיָּם מִן הַיָּם מִן הַיָּם

מִן הַיָּם מִן הַיָּם מִן הַיָּם מִן הַיָּם

I. 8, so Lxx; M.T. inserts וְהָיָה

11. a. So Pesh. and Vg. M.T. וְהָיָה. b. . . b. So Lxx; M.T. וְהָיָה

tions naturally imposed by
kinship.

vv. 11, 12. An oracle against
Edom, suspected by some
moderns on the same grounds
as the preceding.

11. מִן הַיָּם Cf. note on וְהָיָה, v. 9,

with the difference that the
action here is repeated or
progressive. D. 118, G-K. 114.r.

§. 16 (b). G-K. 124. e. But here
the Abstract itself appears to
be used for the Concrete
'Those to whom he should
have shewn natural affection.'

vv. 9, 10. An oracle against

Tyre. The shorter form has

led some moderns to regard

this as an interpolation, a

view primarily based on the

theory that 1²-2⁵ form a sin-

gle strophic poem. For this

theory cf. Introduction.

9. וְהָיָה For the continuation

of an Inf. Const. by a finite

clause, cf. Synt. §96, G-K.

114.r.

דְּמִי הָיָה To be regarded as a

gen. of Attribute, Synt. §24

(c). The Noun is not to be un-

derstood of a specific treaty,

but rather of mutual obliga-

... : וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל

4. : וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל
5. וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל

: וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

6. וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל
7. : וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל
8. וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְיִשְׁמַע ה' אֶת הַקּוֹל

דבר Suffix referring to Sub-
ject, as usual with Inf. Synt.

§91 (c), G-K. 116 f.

לחברת Gen. of Material. Synt.
§24 (b). For the generic use
of the Art., cf. Synt. §22 (d),
G-K. 126n.

Art. with a proper name.
Note the use of the

5. Collective; Synt. §17, G-K.

123. b. So 12m. 12n Vb. Plu.,
though preceding subj., as

the latter is collective. Synt.
§115, G-K. 145c.

vv.6-8. An oracle against Phi-
listia.

6. אמר על. on דבר, v.3. ודבר
לדבר "delivering over" ex-
planatory, a species of the
"gerundial" usage, D. 205,
G-K. 114.0. The object is not
expressed, and must be con-
jectured from דבר ודבר.
8. אמר על Cognate Acc. with
Adj. Synt. §67 (b) G-K. 117. q.
In translation such phrases
should be rendered by a sim-
ple Adv. "completely depor-
ted." The paucity of Adv. in
Hebrew can often be counter-
balanced by this construc-
tion.

ד ו י ע

1. עַל הַיָּם הָיָה מִלְחָמָה בֵּין הַיָּם וּבֵין הַיָּם
וְהַיָּם הָיָה מִלְחָמָה בֵּין הַיָּם וּבֵין הַיָּם

: הַיָּם הָיָה מִלְחָמָה בֵּין הַיָּם וּבֵין הַיָּם

2. הַיָּם

הַיָּם הָיָה מִלְחָמָה בֵּין הַיָּם וּבֵין הַיָּם

: הַיָּם הָיָה מִלְחָמָה בֵּין הַיָּם וּבֵין הַיָּם

הַיָּם הָיָה מִלְחָמָה בֵּין הַיָּם וּבֵין הַיָּם

3. הַיָּם הָיָה מִלְחָמָה בֵּין הַיָּם וּבֵין הַיָּם

הַיָּם הָיָה מִלְחָמָה בֵּין הַיָּם וּבֵין הַיָּם

הַיָּם הָיָה מִלְחָמָה בֵּין הַיָּם וּבֵין הַיָּם

11. Superscription to the whole book. Clearly the work of the final compiler. *וְהָיָה הַיָּם* referring to *וְהָיָה* in the conf- goes back to *וְהָיָה*. The conf- sion has led some editors to omit the clause *וְהָיָה* as a late gloss.
Accusative of point of time; Synt. §68 (a) G-K. §118.1. 2. A short oracular fragment suitably placed by the compiler at the head of the prophesies. Rhythm 3:3
וְהָיָה This and the other Impts. of the verse (including 1 con. with Perf.) are used of repeated or customary action. Synt. §44. (a) D. 32.
Perf., not part, as the parallel *וְהָיָה* shows. The appearance of the *וְהָיָה* may be due to a desire

to avoid a repetition of the, though in these cases it is usually written once. Cf. *וְהָיָה*, Pl. of *וְהָיָה*.
vv. 3-5. An oracle against Syria, cast in the mould used for all the foreign oracles of Amos. It is to be noted that the line which describes the crime is often (as here) non-metrical. The rhythm throughout these oracles is 3:3.
3. *וְהָיָה* Irregular construction. The noun is defined by *וְהָיָה*; hence the const. would be normal; Synt. §36 (b). Probably one of those rare cases in which the numeral in apposition precedes the noun, cf. I Sam. 17¹⁴ &c.
וְהָיָה The suffix referring to Yahweh's judgment — here assumed.

P, Pl. or Plu.=Plural.
 Part.=Participle.
 Pass.=Passive.
 Perf.=Perfect.
 Pesh.=Peshîta, i.e., the He-
 brew text underlying
 the Syriac translation.
 Prep.=Preposition.
 Pro.=Pronoun.
 Prop.=Proper.
 Q.=Q^{re}.

q.v.=which see (quod vide).
 Rel.=Relative.
 S. or Sing.=Singular.
 Subj.=Subject.
 Suff.=Suffix.
 V. or Vb.=Verb.
 Vg.=Vulgate, i.e., the He-
 brew text underlying the
 Latin translation.
 Voc.=Vocative.
 Vss.=Versions.

ABBREVIATIONS.

BOOKS OF REFERENCE :

D.=Driver, Hebrew Tenses.
G-K.=Gesenius-Kautzsch (28th Edition.)
Synt.=Davidson, Hebrew Syntax (3rd Edition.)

GRAMMATICAL AND TEXTUAL :

A., Abs.=Absolute.
Acc.=Accusative.
Act.=Active.
Adj.=Adjective.
Adv.=Adverb.
C. or Const.=Construct.
Cf. ("Confer")=Compare.
Cohort.=Cohortative.
Con. or Conv.=Conversive, or
Consecutive.
D.=Dual.
Dem.=Demonstrative.
F. or Fem.=Feminine.
Gen.=Genitive.
Gent.=Gentile.
Heb.=Hebrew.
Hiph.=Hiph'il.
Hit.=Hitpa'el.
Hoph.=Hoph'al.
Imper.=Imperative.
Impl.=Imperfect.
Inf.=Infinitive.
Interj.=Interjection.
Ir.=Irregular.
Juss.=Jussive.
Kt.=Kethibh.
Loc.=Locative or Local.
Lxx=Septuagint, i.e. the Hebrew text underlying the Greek translation.
M. or Masc.=Masculine.
Mss.=Manuscripts.
M.T.=Massoretic text.
N.=Noun.
Niph.=Niph'al.
Obj.=Object.

prophet's inspiration, the political, social and religious conditions of his day, the meaning and permanent value of his message, with its application to modern circumstances. The book is sent out with the very limited and practical purpose of endeavouring to help the student to read the prophet for himself, thereby forming his own judgment and winning an appreciation alike of the man and of his message such as could never be obtained from the interpretation of another, however able and sympathetic.

In conclusion I have gratefully to acknowledge the valuable help rendered to me in the preparation of the book by my friend the Rev. W. G. Legassick, B.D.

THEODORE H. ROBINSON.

Cardiff, August, 1923.

scattered, and were perhaps copied with some frequency. But eventually such as could be attributed to individuals were collected and united in smaller or larger booklets. This work of compilation might be—and sometimes certainly was—done by the prophet himself, but it may be doubted whether any prophet before Jeremiah made a collection of his own written oracles. In the process of compilation changes were often made. Sometimes an oracle only came into the compiler's hands in a mutilated or fragmentary state. Oracles originally poetical lost their form and became prose. Others were fitted into frameworks, and as they stand to-day give the appearance of strophic poems. It was possible that this was the case with the oracles against foreign tribes in the first two chapters of Amos, though it is more likely that a part, at least, of the framework was due to the prophet himself. In some cases a narrative is introduced in plain prose, which may develop into oracular matter in poetic form. Such are the narratives which describe the visions of Amos in chs. vii.-ix., and the story of the treatment he received at the hands of Amaziah.

Except for the very brief description of each oracle, the notes in the following pages have been strictly confined to matters grammatical. Every effort has been made to avoid anything in the nature of a commentary. For such sides of the study of Amos the student is referred to numerous other writers, such as G. A. Smith, Horton, Driver, Harper and McFadyen. For similar reasons no attempt is made in this Introduction to deal with such fascinating questions as the character of the

Thus whilst the Tetrameter and the Pentameter are normally combined, it does not appear that either was ever used in the same poem with any of the forms of the Hexameter. Where it appears to be so used there is reason to suspect textual corruption. This, however, is not so frequent as is sometimes supposed, and there are not half a dozen places in the whole Book of Amos where the rhythm of any particular oracle requires textual emendation.

In some Hebrew poetry a larger unit than the line may be recognised. This is the so-called "Strophe" or Stanza. But it may be doubted whether it ever appeared in the original oracles of the prophets. There are passages in the prophets which have the appearance of being strophic, but there is another explanation which is more likely to be the correct one.

In the present edition of the Book of Amos, the oracles (which are usually very short) have been separated from one another, and the rhythm of each is indicated in the notes. The criteria employed in this analysis are three: (a.) decided change of rhythm, (b.) complete change of subject, (c.) the presence of introductory or concluding phrases such as *וְהָיָה כִּי*—*וְהָיָה* and the like. There is reason to believe that in a few instances these have been misplaced, but a combination of the three criteria is not uncommon. Nevertheless there are others in which absolute certainty cannot be attained, and in these an element of subjectivity is inevitable.

It would seem that even after being written down, the oracles of the prophet remained for a time isolated and

with a Noun in the Construct. The minimum number of beats to a stichos is, of course, two, and the maximum is probably three, though there may be cases in which four are permissible. Certainly four-beat lines are not uncommon, but it will generally be found on examination that they can be regarded as consisting of two two-beat Stichoi. A Stichos with two beats is called a Dimeter, with three beats a Trimeter; a line with four beats is called a Tetrameter, with five beats a Pentameter, with six beats a Hexameter and with seven beats a Heptameter. This is the greatest number of beats ever found in a line, and even then it would seem that it can usually be divided into three Stichoi, two Dimeters and a Trimeter. There are four possible rhythms :

(A.) Tetrameter: symbol 2 : 2, not often found alone in the prophets.

(B.) Pentameter: symbol 3 : 2 or 2 : 3 according as the greater break in the thought occurs after or before the third beat.

(C.) Hexameter: symbol 3 : 3 or 2 : 2 : 2. An extra Trimeter is sometimes prefixed or appended. (D.) Heptameter: symbol 4 : 3 (2 : 2 : 3) or 3 : 4 (3 : 2 : 2). Comparatively rare.

Apart from the last, which, as noted, is seldom met with, there are two main rhythmical types : —

(i.) Qinah, whose basis seems to have been the 3 : 2, but which admits the 2 : 2 very freely, and (though less frequently) the 2 : 3.

(ii.) Hexameter, which may take any of the forms noted under (C.) above.

The prophetic books are composed of oracles and narratives. The oracles are the prophet's utterances, given under the stress of his own peculiar inspiration, and possibly not written down till long after they were spoken. They may, however, have been committed to writing by the prophet himself. It would seem that they were always delivered originally in poetic form, though it is only fair to say that a few prominent modern scholars dissent from this view, distinguishing between "poetry" and "elevated rhetorical prose." Hebrew poetry depended for its form far less on a balanced and regular succession of *sounds* than on a balanced and regular succession of *ideas*. The structure of the language did much to give a "sound-rhythm" to poetry, but at the same time it is the "thought rhythm," particularly as exemplified in "parallelism," which is the chief guide in determining the main character of Hebrew verse. The phonetic element is introduced by the fact that in Hebrew every independent idea in a sentence carried with it a strong accent or beat, and the various Hebrew rhythms take their character from the number of these beats in each line. Each line of poetry is an independent thought-unit as well as an independent poetic unit. The lines are always divided, usually into two parts, though sometimes into three, and these parts in one way or another balance. Each of these parts is called a "Stichos," a line in two parts a Distich and a line in three parts a Tristich. The Stichos has normally two or three "beats," and must have a certain unity of its own, though it needs at least one other Stichos to form a complete line. A Stichos, for instance, cannot end

INTRODUCTION.

This edition of the text of Amos is intended primarily for the use of students who have already obtained some knowledge of the Grammar of the language. An acquaintance with the subject matter of Davidson's *Elements of Hebrew Grammar* is assumed in the notes in the text, but references are made to that book in the vocabulary, especially in the case of the less obvious forms. The grammatical notes, then, are mainly syntactical, and require the use of Davidson's *Hebrew Syntax*. References are also made to Driver's *Hebrew Tenses* and to Gesenius-Kautzsch.

The text is that of the printed editions of the Massorah, emended where necessary. In this task free use has been made of the Lxx, from which about half the emendations adopted have been taken. Conjectural emendations have never been adopted unless the sense or the structure of a passage demanded it, and a large proportion of such emendations will be found to be cases of simple transposition. It should be added that practically all have the support of the best modern scholarship. Reference has also been made occasionally to the other two ancient primary versions, the Peshitta and the Vulgate.

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BY

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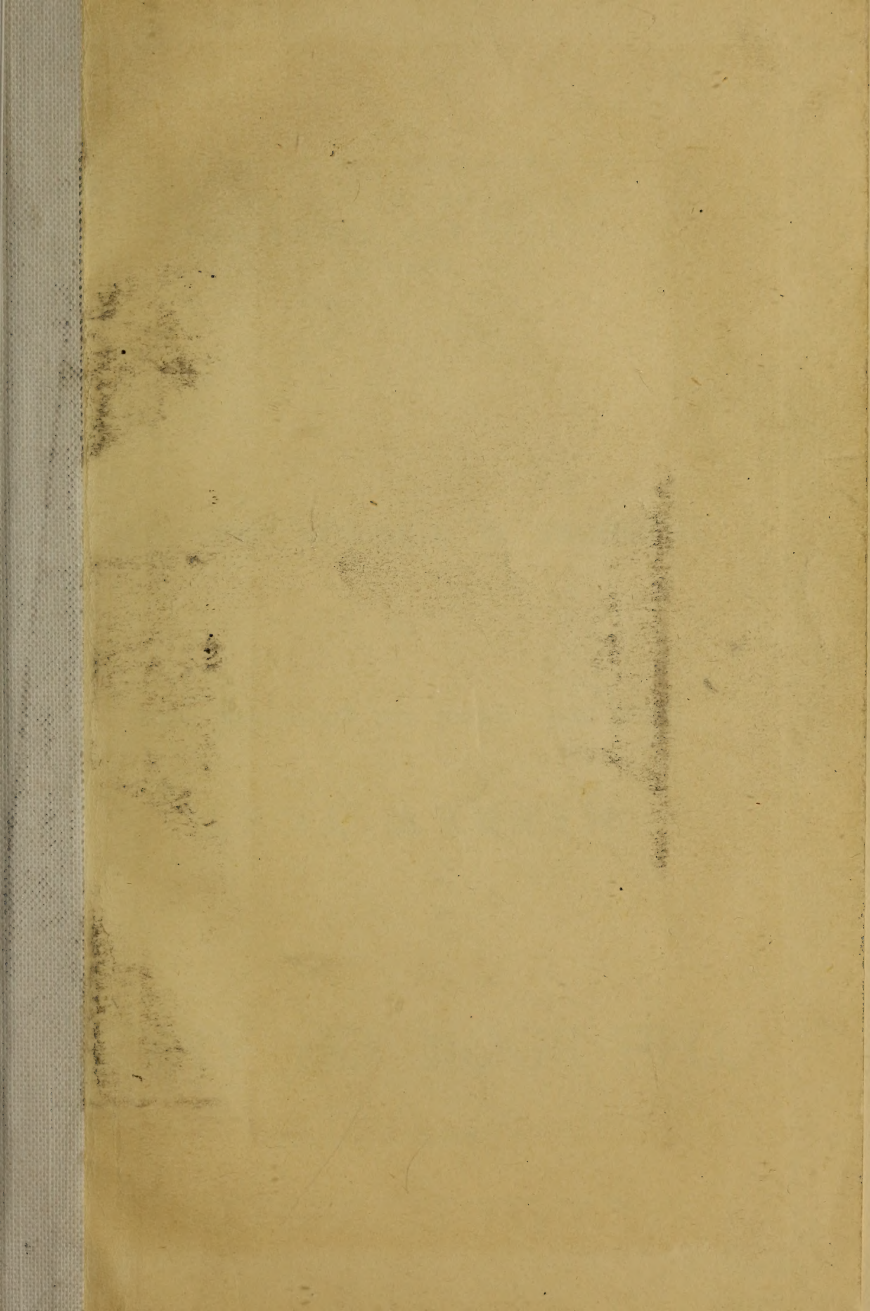
HEBREW TEXT

THE BOOK OF AMOS.

Bible-Hebrew

(TEXTS FOR STUDENTS, No. 30.)

Heb.
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Bible - Hebrew
The Book of Amos, ed. by Robinson.

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